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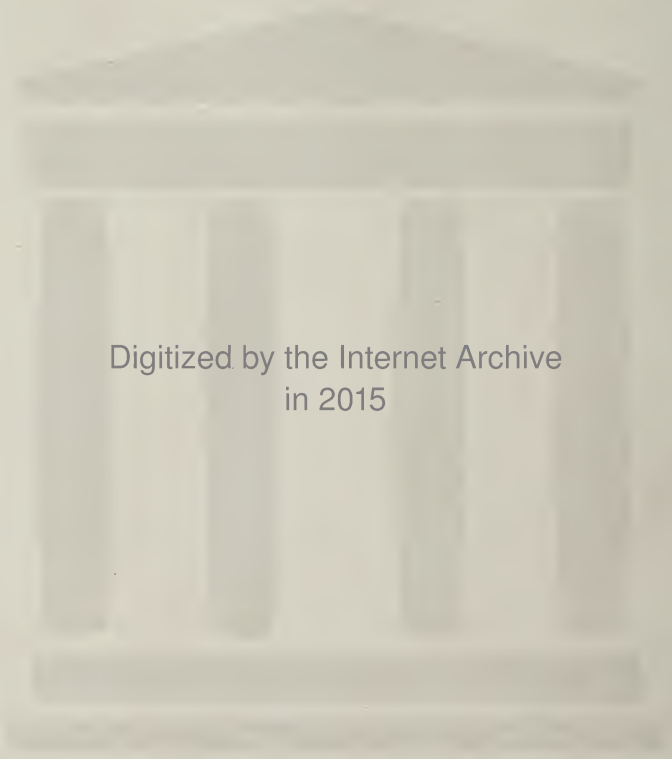

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NO. 285.—NEW SERIES, NO. 2.] [FEBRUARY 1, 1860.

THE

Missionary Magazine

AND

CHRONICLE.

SUMMARY.

WE present our readers with a second Historical Sketch of the triumphant progress of Christian Missions in POLYNESIA. The Islanders of the HERVEY GROUP (as it will be seen) received the tidings of salvation from the lips of *Tahitian* Evangelists, and the joyful sound has again been transmitted by the churches of *Rarotonga* to the dark lands beyond them. In no Islands of the Pacific were the natives, in their pagan state, more base and brutal than in *Rarotonga* and *Mangaia*, and in no other has the power of redeeming grace been followed by results more bright and beautiful.

The most serious attention of the friends of Missions, and especially of our *junior* Ministers *and candidates for the Ministry*, is invited to the appeal of our Missionaries from *Northern India*, for an increase of labourers in that vast field. For many years *they* have toiled hard, and now, as the result of that toil, the fields are white unto the havest, while disease has impaired the strength of some, and death has removed others of their associates. And can *such* advocates plead for *such* a cause, and plead in vain?

To aid the influence of this appeal for India we insert an extract from the memoir of the late RICHARD KNILL, in which he describes with his own warmth and simplicity the consecration of his heart and life to Christ, as his Messenger to the heathen; and devoutly grateful shall we feel, should the Spirit of God so apply this striking example of faith and love, that many a Christian student may feel constrained to "go and do likewise."

The communications from CHINA will be found replete with interest. At *Shanghai* our Missionaries after a short interruption have resumed their active labours in the city and its neighbourhood, and here they have more work before them than with their present numbers they can overtake. But help is on the way. The letter of Dr. Legge from *Hong-Kong* is both cheering and instructive, reminding us that God can make the weak things of this world mighty to accomplish the designs of His grace.

We have much pleasure in transferring to our pages an interesting paper from Mrs. Mullens, of Calcutta, in relation to Female Education in India. We commend this subject to the kind consideration of our *female* readers, who may render valuable aid to Mrs. Mullens in her labour of love, by the supply of articles suitable for sale in Calcutta, by which her means of usefulness will be increased.

The importance of Prayer for Missions and Missionaries (the subject of our closing article) will, we trust, maintain a *permanent* hold on the mind and heart of every friend to Christian Missions.

We are sincerely thankful for the manifestation, during the past month, of the spirit and power of prayer; and we cherish the assurance that the year so begun will, by the grace of Him that heareth and answereth prayer, prove rich in blessings to His churches both at home and abroad.

Our devoted Missionaries, oppressed with the heat and burden of the day, frequently disappointed where their hopes have been brightest, and conscious that no power, nor grace, but that of the Holy Spirit, can bring the debased idolater to the knowledge and love of the Redeemer, have often renewed the importunate entreaty to the Churches of Britain—"Brethren pray for us;" and when they hear that this appeal has now been answered with an earnestness and unanimity hitherto unknown in the history of modern Missions, they will "thank God and take courage."

ORIGIN AND PROGRESS OF MISSIONS IN POLYNESIA.

NO. II.

MISSIONS IN THE HERVEY ISLANDS.

This Group, which includes the Islands of Manuai, Mitiaro, Mauke, Atui, Aitutaki, Mangaia, and Rarotonga, were, with the exception of the last-named, discovered by Captain Cook, between the years 1773 and 1777. He gave the name of *Hervey* to these newly discovered Islands, in honour of the Honourable Captain Hervey, at that time one of the Lords of the Admiralty.

In the year 1820, a merchant ship from Sydney was cruising between these Islands, when the Captain, to his surprise and delight, saw land in the distant south, where none was marked on his charts. It was the mountain peak of Tuputea, on *Rarotonga*, rising 4000 feet above the sea. Elated with his discovery, he sailed to its shores, and found it, in extent, beauty, and population, the queen of the Group. The then heathen inhabitants of this island had long before heard, from natives of Tahiti, who had been drifted in a canoe to their shores, of the white man, and the white man's God; and they had often prayed to "Tangaroa" to send them a white man's ship. Now that their prayer was answered, they gave the strangers a reception which did them honour, and which might have immortalized the name

of the Captain, as their best benefactor, had he acted worthy of his opportunity. But alas! he and his crew committed acts of injustice and cruelty which ended in bloodshed; and he left the island, stealing six or eight native women, and causing the white man and his God to be objects of deep and universal execration. After a sail of 150 miles, the Rarotongan captives were landed on *Aitutaki*, and there abandoned.

About this time Christianity was gaining its triumphs over the paganism of the Tahitian and Society Islands. Its new-born converts were burning with zeal to publish to lands beyond them the *te tuatua mana o Tona aroa*, "the mighty word of God's love," which had subdued and blessed their own population; and, in the year 1821, two Tahitian Christian Teachers were landed on Aitutaki; just twelve months after the Rarotongan captives had been put ashore. In the review of these events, we see the Providence of God overruling the wickedness of wicked men, for the accomplishment of His purposes of saving grace. These Rarotongans, thus brought from their hitherto *unknown* home, and landed on Aitutaki, previously *well known*, were, in connection with Teachers brought from Tahiti, the means of introducing the Gospel to the entire Group, and were honoured pioneers to the extended and glorious success which, by God's blessing, was subsequently gained throughout the Hervey Islands.

In less than twelve months after their landing, one of the Tahitian Teachers sent a letter to the Missionary who had taken them to Aitutaki, reporting the encouraging success of himself and his companions over the idolatry of the Island, and entreating him to visit them speedily. To this he added, that Natives of the principal Island were there, who were also favourably impressed under the instructions they had received, and that they were anxious to become the pioneers of Christianity to their own people in Rarotonga. With as little delay as possible, JOHN WILLIAMS, of honoured memory, obeyed this call. He visited Aitutaki—saw heaps of discarded idols—opened a large house of worship to Jehovah—baptized numerous converts—arranged Schools both for children and adults—and aided the Chiefs in framing a simple code of civil law, based upon the Word of God, for the good order of the people.

Thus rewarded and encouraged, he sailed away from Aitutaki in 1823, accompanied by two devoted Tahitian Teachers, and, led on by the Rarotongans, who now forgot their former bondage, in the joy of returning to their home and friends. But on reaching Rarotonga, had Williams landed, it would in all probability have been at the risk of his life. He however succeeded, through the intercessions of the Natives whom he had brought from Aitutaki, in landing *one* Tahitian Teacher.

In his "Missionary Enterprises," Mr. Williams has recorded the event, as follows:—"An immense assemblage of Natives, gathered under the shade of a grove of Tamanu trees, to whom the Teachers stated the objects of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that we had brought back their own people, with Christian Teachers, whom it was our wish to leave on the island, to instruct them in the knowledge of the true God. All appeared delighted, and the king determined to come on board and conduct them to the shore.

"On the following morning, the Teachers, with their wives, returned to the vessel, and to our surprise and deep regret gave an account of the terrible treatment the females had received, exhibiting their tattered garments in confirmation of their tale of woe.

"*Discouraged by this reception, and being about for a time to abandon this inviting field of labour, our excellent friend Papeihā, one of the Tahitian Teachers, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga,* provided we would send a coadjutor. We rejoiced in the proposition. Leaving his property in the ship, and taking an affectionate farewell of us, *this truly devoted man went on shore, carrying nothing with him but the clothes he wore, his Native Testament, and a bundle of elementary books.*"

Under such circumstances, his landing must have presented a scene of intense interest. A young man, twenty-five years old, about ten years old in Christian instruction, standing *alone for God*, in the midst of the then 8000 deluded, savage, revengeful heathen people of the Island, proclaiming, "We have all been deceived—our gods are no gods. Jehovah is the only God—*the One living and true.* This God is love. He is the Saviour of sinners." Thus did this worthy Christian pioneer begin his mission; and day after day, through many successive months, he continued to reiterate and to expound these words of grace and truth.

But as soon as the *power* of these glad tidings became perceivable, in the awakened thought, the yearning desire, and the living power of truth, in many of the people, a fierce persecution was commenced. Seventy of the heathen Priests vowed, in the most solemn manner, over the sacred fires of their temple, that they would shed their blood in *opposing the growth of this new religion.* The death of the Teacher was again and again planned. Incantation, sorcery, war, fire—every scheme that men and demons could devise, was employed against the Christian Evangelist and "his word."

After six months' single-handed labours, in the midst of such peril, the good man was joined by a companion Teacher from Tahiti; but it was not until May, 1827, that *European* Missionaries landed on Rarotonga. They came just at the proper time to turn to the best advantage of the Mission, the previous labours and successes of the Teachers. But, with increased help and fresh triumphs, there followed increased rebellion and new trials; and frequently were the Missionary Brethren, Pitman and Buzacott, almost in despair. A fearful epidemic, which swept away many hundreds of the population, was attributed, by the heathen party, to the influence of the Missionaries, and this added greatly to the perplexity and danger of their position. This affliction had scarcely subsided, before the whole Island was visited by a terrific hurricane. Nearly every dwelling-house was levelled with the ground, every plantation devasted, and the people were subjected to a protracted season of famine, sickness, and death.

Such were the perils and sufferings amidst which the Rarotongan Mission was cradled. But God sustained His servants, and throughout these dark and trying years, He did not leave them without tokens of His presence and favour. On Sabbath the 6th of May, 1833, ten years after the landing of the first Native Teacher, a Church was formed, of eight members, of whom the Brethren speak with great satisfaction; and to this little flock what multitudes have been added through successive years, by the great Shepherd and Bishop of souls! From the year 1827 to 1834 inclusive, 450 couple observed the rite of Christian marriage; 250 adults and 360 children were baptized; 40 members were added to the Church; and the whole population was brought under Christian instruction.

Before, however, we proceed to record the further progress of the Mission in

Rarotonga, we must notice its growth on the other Islands of the Hervey Group. It has already been stated that Teachers were located on Aitutaki, in the year 1821. In the year following, just *forty-five* years from their discovery by Captain Cook, Teachers were also placed on the Islands of Atui and Mauke, and shortly afterward others were sent, by the *converts of Atui*, to the Island of Mitiaro. In the year 1823, Messrs. Tyerman and Bennet, on their return from Tahiti to Sydney, succeeded in introducing Native Evangelists to the inhabitants of Mangaia. For seventeen years after these dates, the whole of those Islands, except Rarotonga, were under the visitation of Missionaries from Tahiti, and were left entirely to the superintendence of Native Brethren. In 1839 the Mission was reinforced, and subsequently Aitutaki and Mangaia became the residence of European Missionaries. The Mission on each of these Islands has a history, chequered indeed, but triumphant.

The early labours of the Teachers on Mangaia were often interrupted by idolatrous rites, heathen obscenities, and war. But after seven years' labour, they were visited by Mr. Williams, who was delighted by seeing *one-half* of the population under daily instruction, by whom the usages of Christian civilization were adopted, and many of whom were experimental and exemplary Christian men and women.

In 1843 it was my privilege to reside six months among this people, at which time we only found about 100 of the entire population who lived away from the Christian settlements. Three flourishing Stations were formed, having each a large Chapel and School-house. The sound of the gong echoed from valley to valley, announcing the worship of Jehovah, where, but a few years before, in the frantic excitement of the war-whoop, and the revels of savage and abominable practices, the people had been held in absolute and unmitigated vassalage by Satan. How changed and how happy their condition! At the principal Station, containing a population of 2000 souls, we left 306 adults and 900 children in the Schools, and 360 members in the Church. "Brethren," said one of the old men, addressing a public meeting, "I feel young again to-day. The darkness and distress of our heathen life are passed away; we now have light, and joy, and peace. I have been thinking of one of our prettiest heathen songs. It exhorted the people to be glad on the return of spring, as follows:—

> 'The sky is bright, and the storms are over,
> The bud and the fruit reward the sower;
> The birds are singing, the trees rejoice;
> The winter is past: exalt your voice!'

This," continued the redeemed heathen, "*is one summer*. Let us rejoice! But a richer harvest of knowledge and love await us."

Subsequent accounts from this Island report the progress and stability of the people in religion, commerce, and civilization. There are now 635 members in the three Churches, and there are not twenty individuals in the whole population who do not attend to Christian worship and instruction.

"Aitutaki" also demands a notice in this brief report. It is a lovely garden-land, inclosed within a barrier reef, stretching seven miles from its shores. For eighteen years after the introduction of the Gospel, it received the occasional and hurried visits of the Tahitian Missionaries, and was left to the care of Native Teachers. In 1839, our Brother, the Rev. H. Royle, took up his permanent residence among the people; and now, after twenty years' labour, he is permitted to reap an abundant harvest, in the civilization of the whole people, the education of

the young, and in the piety and zeal of the Church. Quite equal to the extent of their population and means, the people of Aitutaki liberally sustain their home institutions, and are sending out an influence, powerful and benign, to the other Islands of the Group, and to others three thousand miles distant from their shores.

But the limits of this paper compel us to restrict our further remarks to the general labours of the Mission, as carried on in Rarotonga, the principal Island of the Group.

We refer first to the translation of the Holy Scriptures. This all-important work occupied much time, and occasioned no little anxiety to the Missionaries in the early years of their labours. Many portions of the Word of God had been supplied to Rarotonga and the other Islands, in the Tahitian language; but the use of the "k" and the "ng" in the Rarotongan dialect, with other difficulties in structure and pronunciation, rendered a new translation indispensably necessary. A press had been furnished by the Society, for the use of the Mission, at which the Scriptures were printed as fast as they were prepared, in the language of the people, and they had the advantage of correction by Christian Natives. Thus carefully prepared, and often revised during twenty years of labour, the entire Book of God has since been given to the entire Group. The first complete edition of the New Testament in the Rarotongan language was printed in England by the British and Foreign Bible Society, in 1837. In 1850, that honoured Society printed an edition of the *whole Bible*, and in 1854 it provided another edition. Thus, about 15,000 copies of the Scriptures, besides those printed on Rarotonga, have been given to the people, for which they have transmitted in payment not less than £1500.

In addition to the Bible, several short Commentaries, large editions of Hymn-books, Catechisms, James's Church-member's Guide, The Sinner's Friend, Bunyan's Pilgrim's Progress, and a good supply of elementary works on Geography, Astronomy, Arithmetic, and Grammar, have been circulated in the Islands. The last Report of printing and binding done on the Island during the three months ending March, 1859, includes Dr. Bogue's Lectures, History of Elias and Ahab, Pleasant Pages, Astronomy, Children's and Adults' Hymn-books, Mrs. Henderson's Scripture Lessons, Short Commentaries on Leviticus, Pilgrim's Progress, Catechisms, and 1200 copies of Voyages of the Mission Ship. The press-work of these various books, comprising nearly 300,000 sheets a-year, has all been performed by young men, the first-fruits of Missionary labours, before their fathers had any written language.

The people now have honourable and increasing commercial transactions with ships of all nations. Civilization is so far advanced that *no trace whatever* of their former heathen life can be seen. This altered state of things demands foreign supplies, for which they exchange produce, the fruit of their own labour, to the amount of several thousand pounds a-year.

Thus blessed with peace and prosperity, it is proper to inquire how far this Mission is self-supporting, and what it is doing by the Christian Churches for the introduction and progress of Christianity in the heathen lands which lie beyond them. A volume of satisfactory details might be written in reply to these questions; but we can record only a few figures in illustration. It should be remembered that this group is one of the smallest occupied by the London Missionary Society in the South Pacific. The whole population does not now exceed 10,000 souls. These, for Missionary labour, present the disadvantage of being scattered over six islands. On these six islands there are twelve separate townships. There are twelve Churches

having in constant communion upwards of 2000 members. The three principal Islands have *one* English Missionary on each, and there are *eleven* Native Evangelists and Pastors. Twenty-five years ago, one of the Missionaries, writing home, said, "So great is the poverty of this people, and so few their resources, that I cannot encourage the hope that they *will ever* be able to contribute *the least* assistance towards the funds of the Society." But now, notwithstanding their limited resources, and their increasing wants connected with the progress of civilization, they build their chapels, school-houses, and Mission-houses without charge to the Society; they contribute largely to the support of Boarding-schools, and the Educational Institution; they pay for their Bibles and other books; they give a large supply of provision to the Missionary ship; they send liberal presents of clothing to the Teachers in distant heathen islands; and, beyond all this, they send upwards of *Three Hundred Pounds* a-year to the London Missionary Society, saying to the Directors, in one of their recent letters, "We wish to join our little to your much, for our desire is, that the Word of God may grow in all heathen lands."

In 1840, a Training Institution was established, for the education of Christian Natives who gave indications of a call to the work of teaching. Each student remains from four to five years, pursuing a course of instruction in Bible exposition, theological lectures, history, essays, sermons, geography, and grammar. More than *one hundred Teachers and Pastors* have enjoyed the advantages of this Institution since its commencement. Many of them are now efficiently working in Home and Foreign Stations, and not a few have sacrificed their lives in early attempts to introduce the Gospel to the barbarous Islands of Western Polynesia. The latest report of this Institution is very encouraging. There are seventeen students, fourteen of whom are married; besides five Native young men from the distant Islands of the West, and seven others, of Rarotonga, engaged in the printing-office, who live on the premises, and enjoy the advantages of the Institution.

The Maniiki Group is usually known as the *Penrhyn Islands*. They are 600 miles to the north of Rarotonga; they are large, low, *reef* islands, and the inhabitants have traditions of having come from Rarotonga. The Rarotonga Churches were honoured to introduce the Gospel to these people by Native Teachers in the year 1849. Four Islands are already occupied as *sub-stations* to the Rarotonga Mission, and on these there are eight resident Teachers. Three infant Churches have been formed, and almost the whole of the population is under Christian instruction.

Such are a few of the leading events connected with the history of Christian Missions in the Hervey Islands, and they but feebly represent the extent, the value, and the moral and spiritual grandeur of the *whole*. Only *thirty-seven years* have passed since the first Christian Teacher landed on these benighted shores; and now, in consistency of conduct, in civil and social propriety, in commercial industry and honesty, in zeal and liberality, and in spiritual strength and beauty, the people stand second to none of all the glorious achievements with which God has honoured the *London Missionary Society*.

We have in another place* recorded the triumphant death of Tinomaua, the first chief of Rarotonga who embraced Christianity. A few sentences selected from his dying testimony must bring this brief paper to a close. He was the first man of influence on the Island who gave the death-blow to idolatry, and he lived to be the

* Gems from the Coral Islands.

last of the chiefs of heathen times. When dying, pointing to the mountain fastnesses where he and his people had spent nearly forty years in idolatry, murder, and cannibalism, he would frequently exclaim, "See the rock whence I was hewn! the hole of the pit whence I was digged!" In the triumph of Christian faith he exclaimed, "My heart is fixed. The darkness is past. God is with me; and I have a building of God, a house not made with hands, eternal in the heavens." In the discharge of his civil duties he was righteous, just, and kind; in the Church he was devotional, humble, and inquiring; and the remembrance of his character and friendship is one of the most holy and grateful reminiscences of my Missionary life. We shall affectionately cherish his memory until the resurrection of the just, when, united with many hundreds of his redeemed countrymen and companions, we shall hear them give praise to Christ as their Saviour and God, and there joyfully rehearse the ever unfolding history of Christian Missions in the Islands of the sea.

William Gill.

Woolwich, January 20, 1860.

INDIA.

APPEAL OF MISSIONARIES FOR MORE LABOURERS.

TO THE YOUNGER PASTORS, STUDENTS FOR THE MINISTRY, AND YOUNG MEN MEMBERS OF THE CHURCHES SUSTAINING THE LONDON MISSIONARY SOCIETY.

Dear Friends,—Two years ago, stirred by the awful outbreak of the Indian Mutiny, and profoundly impressed with the greatness of the claim presented to the Churches of Christ by the Hindoo and Mahomedan population of our Indian provinces, the Directors of the London Missionary Society laid before their friends and supporters an urgent appeal for a large increase in the Agencies of our Indian Missions, involving an expenditure of Twenty thousand pounds, and the permanent employment of Twenty additional Missionaries.

This appeal had only been issued, when the undeniable claims of the vast and populous empire of China forced themselves into prominent notice; and it was justly urged that, in response to the clear calls of a directing Providence, a strenuous effort should be made to double the number of our China Missionaries, and to occupy some of the great cities that were being opened for the first time to commerce and to Christian enterprise. Three of the Missionary Brethren from China came forward to plead with you in this matter, and to invite men to offer themselves for this important service, describing in definite terms the work to be accomplished, and the reasonable prospect presented by it to new Missionaries of securing all the ministerial efficiency, comfort, and usefulness, which the most devoted heart can desire.

These earnest appeals have been received by the Churches with warm sympathy, and with that liberal, hearty response which their soundness justly claimed. A deep interest in the success of these large-hearted plans has everywhere been manifested by the supporters of the Society, and fervent prayers have been offered for their success. More than Twenty thousand pounds have been contributed for the proposed extension of the Indian Missions; and more than Thirteen thousand for the enlargement of those in China. Several young Brethren also have offered their service to the

Society, and consecrated their lives to the great work of spreading Christ's kingdom among the heathen; of whom six, having completed their studies, have already proceeded to strengthen and extend the China Missions, for which they had specially volunteered.

While thankful that the force of these Appeals has to this extent been felt, it is to the Directors and friends of the Society a matter of deep regret that still the supply of suitable men is small compared with the number absolutely required. While the necessary funds are largely available, and the increased interest of the Churches in the salvation of the heathen affords cheering hope that a large increase of agencies would be efficiently maintained, it must be matter of grief to find that the extension of our Missions, clearly called for, cannot be secured because of the deficiency of men. It is, therefore, with the sanction of the Directors, that, following the example set by our esteemed China Brethren, we now address you with the special aim of calling your attention to the powerful claims of INDIA, and urging some of you to consecrate yourselves to its spiritual welfare as Missionaries of the Cross.

Our Indian Empire is in every way the most striking field of Christian Missions amongst all the countries of the world. In the extent of its territory, the number and variety of its separate nations, their ancient civilization, their great intelligence, their time-honoured superstitions, with their attendant priesthood, books, rites, and religious ordinances; in everything, in fact, connected with the physical aspect, or with the intellectual, social, and moral condition of its people, India has excited and excites still the wonder of all civilized nations. In respect to the vast extent of its population, and the great strength of its idolatry, it appeals with peculiar force to the compassion of the Christian Church. It is not merely a country, but a continent full of countries; possessed not by one people only, but by many nations, who speak not one language, but many tongues radically different from each other. Its great presidencies and states, its populous provinces and districts, its thousands of crowded towns, are all accessible to the Gospel. ONE HUNDRED AND THIRTY MILLIONS of its people are our own *fellow subjects;* and the greatness of their errors, the delusions by which they have been led astray, and the ruinous character of their superstitions, present on their behalf the ancient cry, *Come over and help us,* with a power and earnestness which no other country of the world can equal.

The Church of Christ has done much to enlighten India, and feels now more deeply than ever how great is the work of salvation committed to its trust. It is for you, then, to take up the charge, and, with deep compassion for these myriads of perishing souls, go forth among them to deepen impressions already made, add to instruction already given, and save from everlasting ruin the precious souls for whom Christ died. Now that peace has been once more restored to the revolted provinces, and that civil government and order have been re-established; now that new life and vigour are about to be infused into all the agencies calculated to promote the welfare of the Empire, well may we believe that if a large number of faithful Missionaries invite its erring people to the cross of Christ, there is a future in store for India, as bright with religion, purity, and peace, as the past has been fruitful in idolatry, wretchedness, and crime.

With thankfulness must it be acknowledged that, in spite of peculiar and powerful hindrances, the Lord has blessed His servants, and caused their work to prosper. The accession of converts; the raising up of native churches, catechists, and teachers;

the preparation of a great material agency available for the use of every competent and willing labourer who enters the land; the extensive spread of convictions respecting the folly of idolatry and the uselessness of works of merit; new views of sin; the awakening of conscience; the diminution of the power once possessed, undisputed, by the priests, the Shastres, the idolatrous system, and the system of caste; the spread of Christian doctrines, especially that of the Lord's atonement; the conviction that Christianity will some day prevail;—all these changes in the knowledge, views, and character of the people, are both a result of the efforts already made by the Church of Christ, and a pledge of future and complete success.

In such success the Missions of the London Missionary Society have largely shared. They include at the present time more than twenty most important stations in some of the most influential and populous cities and districts of the Indian Empire; instructed by more than fifty Missionaries and 140 native preachers, and containing 1,400 church-members, 20,000 Native Christians, and above 14,000 scholars. So valuable are the Missions of the Society, so pressing their wants, and so urgent are the claims presented for an extension of their operations, that at the present moment, were they able to secure them, the Directors could with the greatest ease find most appropriate spheres of labour for *more than twenty additional Missionaries.* The wants of two or three of these Stations are urgent in the extreme; and to them we invite your special attention.

The city of Calcutta, the metropolis of India, has long been occupied by our Society, in common with five other Missionary Societies. It contains within the official boundaries a native population of *four hundred thousand souls,* amongst whom may be found the best educated, the most influential and wealthy members of the native community in Bengal. By their opinions and example the views and conduct of other parts of the country are largely influenced; and because many adverse influences are at work to keep them from the truth, Missionaries feel that to preach and teach the Gospel in the fullest manner in the city and its large suburbs is an object of the highest importance. A considerable number of the most wealthy families are willing to intrust their sons to the Missionary Institutions for education—an education of a high character, and at the same time throughly Christian. In the minds of thousands of young men, educated in Missionary and Government Colleges, faith in Brahminism, obedience to the Hindoo books, reverence for Hindoo idols, are no longer what they were even fifty years ago. All the population are intelligent and active; and Missionaries ought to be prepared to take advantage of every opportunity for affording them instruction, which the providence of God may open. Formerly the Society had no less than eight Missionaries in Calcutta and its neighbourhood; but by the death of four within a period of six years, the number is reduced to half, and the Mission stands greatly in need of immediate reinforcement.

The Society's Mission at Benares, needs also the most efficient help. This vast city is the chief seat of Hinduism; is full of the temples of Siva; contains an intelligent earnest, fanatic population of *one hundred and eighty thousand people,* with many native colleges, learned professors, and influential priests. Thousands of pilgrims are gathered within its sacred bounds at all periods of the year. The Society's Mission, which should have at least four Missionaries, is now reduced to two.

Thus, five Missionaries are absolutely required to fill up vacant places in these two important stations alone; other stations also present urgent claims, and nothing but a large increase in the number of men will enable the Society duly to meet them.

New missions are also loudly called for in three of the large districts of South India, which have hitherto been most inadequately supplied with labourers.

In these varied spheres of labour a minister of Christ may find as large, as honourable, and as important positions of usefulness as in any part of the world.

The present position of all Indian Missions is far superior to that of former years; and all new Missionaries will enter on their work, possessing great advantages over their predecessors; difficulties have been cleared away, and the path of direct usefulness made plain. "Other men have laboured, and ye enter into their labours."

"WHO then is willing to consecrate his service this day unto the Lord?" Laying these facts before you; commending to your most considerate attention the wants of this great portion of the heathen world, the Lord and His Spirit cry in your hearing: "Whom shall we send; and who will go for us?" Consider, dear friends, the *position of these heathen multitudes.* Immortal, idolatrous, deluded, numbered by millions, with a lie in their right hand, they are hastening down the path of death unpitied, unwarned, unsaved. The gospel is provided; the Church has supplied the means; and we now, most earnestly entreat you to offer yourselves as the men. The call comes from *the Master:* by His word, imposing duty; by His Providence pointing out the opened door, He calls on you, who profess yourselves His servants, to go forth in his work, and save souls in His name. The question "Who will go for us?" is his own message addressed TO YOU. Secular men, who look no higher than the rewards of earth, are found to go to India by hundreds: will not *you,* whose life is the life of faith; who calculate the value of this world by the measure of the eternal redemption you have accepted;—will not *you* consecrate yourselves to the redemption of India and to honour of the Son of God? The heathen at home are no longer passed by as they once were: new efforts are being continually made to bring both young and old within the sound of mercy; thousands of faithful ministers are ready to give them the helping hand: will you not turn your feet to the heathen perishing in India? While by the grace of the Spirit of God, the Church is waking to a deeper spiritual life, seeking a higher faith, praying for larger blessings and desiring a wider usefulness, will you not hear that pleading cry: "How shall they believe on Him of whom they have not heard; and how shall they hear without a preacher?"

All the arguments that may be presented on behalf of any heathen country are concentrated with peculiar force upon our fellow-subjects in India. From us they ask good government, sound knowledge; above all, true religion. The Lord grant that, feeling these arguments fully, many of you may be led to consecrate yourselves to His appointed work there; and like the prophet of old, in answer to His call, may be led humbly to answer: HERE AM I, LORD, SEND ME.

ROBERT COTTON MATHER, *Mirzapore,*
THOMAS BOAZ, *Calcutta,*
JOHN HENRY BUDDEN, *Almorah,*
JOSEPH MULLENS, *Calcutta.*

MISSION HOUSE, BLOMFIELD STREET,
January 20, 1860.

RICHARD KNILL'S PERSONAL DEDICATION AS A MISSIONARY TO THE HEATHEN.

A MEMOIR of our departed Brother, whose name and character are embalmed in the hearts of all who knew him, has lately been presented to the Christian public by the Rev. C. M. Birrell, of Liverpool. The volume is chiefly auto-biographical, and the reader is charmed to realize in these pages the very thoughts, feelings, and words of RICHARD KNILL. It is difficult to overstate the sound judgment, the good taste, and the fraternal love with which Mr. Birrell has executed the service assigned to him.

The actual career of RICHARD KNILL, as a Missionary to the *heathen*, was short, *very short;* but, though denied by the mysterious providence of God the gratification of his heart's desire, to live and die among them, yet, throughout his prolonged and laborious life he was devoted to their eternal interests. Of this we have evidence in the striking fact that, in addition to his unwearied *Home* Missionary services, no less than one hundred young men were induced by his direct agency to dedicate themselves to the ministry of Christ, many of whom are now labouring in foreign lands. At the present moment, when the call for more labourers, especially for INDIA and CHINA, is so loud and imperative, and so few have hitherto responded to that call, we are induced to give the subjoined extract from the memoir.

We cannot forbear also to remark, that the founders of our Society—as will be seen in the case of the venerable Dr. Waugh—were accustomed, as its advocates, to preach *Missionary* sermons. In our own days, it is not an unfrequent complaint that, on occasion of our Missionary Anniversaries, the Minister often forgets the great object for which he pleads, and, after an elaborate discourse, contents himself with a few sentences announcing the collection. Such omissions are most deeply to be regretted, and tend, among other things, to perpetuate that want of acquaintance with Missionary operations which so extensively prevails. Were our Brethren to return to the good practice of their fathers, and preach *Missionary sermons* on *Missionary occasions*, it may be hoped that many a candidate for the Ministry, and many an ardent Christian youth might be led, after the example of RICHARD KNILL, to dedicate himself to this solemn work, saying, "Here, Lord, am I—send me."

"In the month of April, 1814, a Missionary meeting was held at Bridport, Dorset, a town about twelve miles distant from Axminster.

"'Perhaps this was the first which had been held in that part of the country: Missionary meetings were great novelties then. I had never seen one, nor had any of my fellow students. Happily for us, the Rev. Mr. Saltern wrote to our tutor,

inviting him over; and 'Bring the students with you, sir,' said he; 'it may do them good. The Rev. Dr. Waugh, of London, is going to preach; I should like them to hear him.' So we all went to Bridport, and Dr. Waugh preached. He took for his text, 'It shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish.' His plan was to show, *first*, that the heathen were perishing, and that they could not help themselves; *second*, that God, in his boundless love, had provided a remedy for them—the 'blowing of the great trumpet.' Then he enlarged in his own peculiar manner on the Gospel, and its adaptation to the wants of sinners; and after a grand display of Evangelical truth, he paused, and said, 'My brethren, this great trumpet cannot blow itself; it must be sounded by men—redeemed, converted men—those who themselves have tasted the joys of pardoned sin, and who, from their own happy experience, can tell the heathen what a precious Saviour Jesus is. We want such men, and we must have them." He then looked around, as if wishing to fix his piercing eye on some object, and, in melting tones, said, 'Is there in this congregation one young disciple of the Lord Jesus who has love enough in his heart to his Master to say, "Lord, here am I; send me?"' I felt the appeal. It entered into the soul, and I silently said, 'Lord, I will go.' This was a solemn hour to me. I bless God for it, and shall ever bless Him. The service ended, and the students were all invited to dine with the Ministers; but I had no appetite for food. My heart was full. Our senior student's (Mr. Hart's) family resided in Bridport, and from thence I procured a little chamber, where I spent some hours alone in fasting and prayer. I have had that little room in my eye ten thousand times since, for there I spent some of the happiest moments of my life in saying again to Him who redeemed me, 'Lord, I will go.'

"'Mr. Small sent for me next morning to converse with me about it; and when he found what were my feelings, he wrote to the Secretary of the London Missionary Society to make inquiries. In the meantime I went home to consult my honoured parents, and to endeavour to obtain their sanction. I had given them trouble enough about the army, and I wished not to wound their feelings again. My father heard me with great patience, and said, 'I will throw no impediment in your way; but what will your mother say?' I thought I was sure on that point, for she loved Jesus more than Christians in general do; but I was mistaken. She said, 'Richard, how can you think of leaving me? I am advancing in years, and I have always comforted myself with the hope that you would be with me, to pray with me, and to cheer me when I shall pass through the valley of the shadow of death. I cannot give my consent. You should have seen me under the clods of the valley first.'

"'Here I was driven to my wit's end. I knew that God never smiles on a son who breaks a parent's heart. I could expect no blessing if I disobeyed so good a mother. But she betook herself to prayer, and at last prayer prevailed. She prayed for days and nights too; and one morning, as I met her at her chamber-door, the tears were dried up. Her countenance was again tranquil, and she caught me round the neck, and, with a mother's fond embrace, said, 'Now, my dear son, it is all settled; God has given me grace to say to you—Go; and I bless Him for putting it into your heart to go, and I adore Him for giving me an Isaac to offer on His altar. Go, my son, go;' and from that hour until the day that she died, she did nothing but cheer me.'"

CHINA.

SHANGHAE.

In our last Number we inserted a letter of the Rev. W. Muirhead, narrating certain acts of hostility which he suffered during a recent Missionary journey. Such an occurrence was altogether new, and clearly originated in the strong indignation of the people, excited by the unprincipled and cruel treatment which their countrymen had received from foreigners. But we are happy to believe that this angry excitement has, to a great degree, already subsided, more particularly in Shanghae and its neighbourhood, where a few months since it was marked with peculiar violence. The subjoined letter of the Rev. G. John affords conclusive evidence that tranquillity and order have been restored, and that our Brethren are again able to prosecute their Christian labours without interruption.

Mr. John, under date San Pae-leu Chapel, November 6th ult., writes as follows:—

"We have re-commenced our evening services in the city, as you will see from the above. I have just been having a long service of two hours; perhaps two hundred altogether attended. As we have not a vestry, I have spread my *p'ú ke* (couch) on benches behind the pulpit for the night. It is very desirable that the night preaching be kept up, as there are hundreds in Shanghae that will attend in the evening but cannot come in the day-time. May God smile upon these attempts, and grant that these services may prove a blessing to very many of the people.

"You will be pleased to learn that we are able to go about again without much hindrance. About a month ago, Mr. Edkins and Mrs. Edkins, myself and family, visited *Kwua sheu* and *Sú-cheu*, and preached both in and outside the cities without the least inconvenience. We found the people pretty much as heretofore—quiet and peaceful. One of the inquirers was baptized on the Sabbath that we spent there—the first that has ever been baptized by a Protestant Missionary at Sú-cheu.

"We intend renting a house on the Mo lú, and holding regular services there. It seems a pity that this populous place has been left so long without a preaching-place. Mr. Edkins and myself intend to establish three or four more Stations in addition to those which are already under our superintendence. Some of them will be in the immediate neighbourhood of Shanghae, which may be conveniently visited from the latter place. A great deal of such work may be done in addition to the city work. We have commenced our Class with the few that are present in Shanghae. It is but a feeble beginning; it may grow into something greater by and by. I have commenced a commentary on the Acts, and a translation of a body of divinity. I trust that such works will be very useful to our converts, and especially to our Native Assistants."

HONG KONG.

When we contrast the limited number of Christian Missionaries (including Europeans and Americans), already in the field, and likely hereafter to

be so employed, with the vast extent and multitudinous population of China, the conviction is irresistible, that *little more can be expected from the direct labours of foreign Evangelists than the introduction of the Gospel to its benighted myriads:* and that, as God may bless their preparatory labours in the conversion of souls, the hope of the Church must rest on the love and zeal of *Chinese Christians,* for the diffusion of the Gospel among their idolatrous countrymen.

We are, therefore, truly thankful to find that the primitive spirit of the Gospel prevails in the hearts of these Native believers; and that, having been brought out of darkness into light, they are constrained by the love of Christ, and the love of souls, to diffuse that heavenly light amidst the dense darkness that surrounds them. Of this we have abundant proof, in the number of devoted Native Assistants in connection with the Churches at *Amoy* and *Shanghae;* and the following communication, received from the Rev. Dr. Legge of *Hong Kong,* affords a further illustration of the value of this spontaneous Christian agency, and the honour which God never fails to put upon the humblest labourer who seeks to bring souls to the knowledge of His name, and the enjoyment of salvation:—

"You will be glad to hear that on the 6th current I administered the ordinance of baptism to three Chinese, one of them the wife of Chŭ A-luk, who for several years discharged honourably and efficiently the duties of a Catechist among his countrymen in Australia. The other two were an old man and his wife, brought hither from Pok-lo by our friend Ch'ëa, of whom you have several times heard. He was brought, you may recollect, to a knowledge of the truth in 1856, by a Bible colporteur. Having received baptism, he returned to his native district of Pok-lo, and came back here in the beginning of 1857, bringing a friend with him, whose mind he had been the means of enlightening. He came back a second time last year when I was in England, bringing with him two converts, whom Mr. Chalmers received into the Church. Last month he appeared among us again, and bringing his sheaves with him as before.

"The old man whom I baptized along with his wife, is 65 years of age. He was master of religious ceremonies in Pok-lo, but having met with Ch'ëa in the spring of this year, and heard the truths of the Gospel from him, he turned eagerly from his idols to serve the living and true God, and to wait for His Son from heaven. I was much pleased with the simplicity of his faith; and the extent of his knowledge of Scripture truth was highly creditable to the competency of his teacher. Since his baptism in 1856, Ch'ëa has spent a large portion of his time in travelling, and making known the things which he believes, entirely without fee or reward. Our Church came to the conclusion that we ought, in accordance with the principle that the labourer is worthy of his hire, to do something for him; and he has gone back home the Agent or Missionary of our Chinese brethren here, for a period of three months. At the end of that time we are to see him again, when it may be advisable to take measures to prosecute the work in Pok-lo on a larger scale than the small means of my people can attain to.

"Two German brethren have given independent and very pleasing testimony to the character and doings of Ch'ëa in his own neighbourhood. They reached Pok-lo

during a Missionary journey several months ago, when Ch'ëa found them out, welcomed them to the place, and did heartily whatever he could for them with the mandarins and the people. They heard him well spoken of, and that, among other ways which he took to attract attention to the Gospel, he was in the habit of going about with a board on his back, having some striking sentences of the New Testament written on it in large characters. I cannot but glorify God in him. He may yet gather a Church in that district of Pok-lo."

FEMALE EDUCATION IN INDIA.

The condition of women in all heathen countries is one of mental no less than moral debasement, the one naturally tending to the other. The state of females in India exhibits this twofold evil in a degree scarcely to be apprehended by one who has not actually seen it, while it demands on their behalf the most generous efforts of all Christians, and especially of the Christian women of England. Something has, indeed, been accomplished in this good work, and the Boarding or *Home* Schools, under the care of the wives of our Missionaries, and of other ladies sent forth from this country, have been the means of enlightening the mind and elevating the character of hundreds of Hindoo females. But these Schools consist almost exclusively of *orphan* children, or children of *low* caste; for the higher classes of Hindoo females would not only reject the advantages of such institutions, but they are almost inaccessible to any other efforts that Christian benevolence could put forth. They live in a state of utter seclusion, and it is rarely that a European lady gains access to the *Zanana*, so as to render her visit instructive or beneficial to its inmates. Our excellent Missionary, Mr. Storrow, in a brief memoir published about eight years since, presented an interesting account of the conversion and death of a young Hindoo lady, who was brought to the knowledge of salvation, and died in the full enjoyment of peace in Christ. But this blessed change was not effected by Christian agency from without, but by the influence of her enlightened husband, and the study of the Word of God. Such a case, however, is rare, if not unprecedented. We were greatly gratified, therefore, when our devoted friend, Mrs. Mullens of Calcutta, was enabled to establish a School for respectable Native females, in the house of a Hindoo medical practitioner residing at Bhowanipore. Our readers are already aware that Mrs. M., from her perfect knowledge of the language, manners, and habits of the country, possesses peculiar facilities for accomplishing such an object; and, up to the period of her leaving India, she had the satisfaction of frequently visiting this School, and witnessing the progress of the pupils; and it is our devout and earnest hope, that on her return she may be honoured of God in the wider establishment of similar seminaries for the benefit of her sex. As an illustration of the Hindoo females who are found enjoying these educational advantages, we have much pleasure in

transferring to our columns the following interesting narrative by Mrs. Mullens, addressed to the Ladies' Society for Promoting Female Education in the East, from whose funds she has been assisted in the prosecution of her benevolent labours :—

THE TWIN SISTERS.

After the opening of our school at Bhowanipore, in the house of the native doctor, in 1856, one of the first scholars who entered it was a young wife. This, under ordinary circumstances, would have precluded her from sharing in the advantages of school life ; but her home happened to be next door to the doctor's, and on the plea that she could slip in unobserved through a back entrance, she persuaded her husband to let her go in daily to learn to read. Jotee was about eighteen, particularly bright and intelligent ; and as she was very anxious to improve, she made rapid progress, and in the course of a few weeks, whilst the little girls were still in "the Aurora of Knowledge," their first spelling book, she was able to read any Bengalee work fluently. Beedoo, the teacher, was naturally proud of her, and it was my delight, after the rest of the school had been dismissed, to form a separate class for these two, and read with them and to them the blessed truths of the Christian religion. We also read through together (as much for my own improvement in the language as theirs) a work in most elegant classical Bengalee, "Nobo Naree ; or, the Nine Women Celebrated in Hindoo Story." With the bribe of a few pages of this at the end of our lesson, Jotee would listen attentively to one of Christ's beautiful parables, and that of the Prodigal Son she even committed to memory.

One day she told me her family history. She had a twin sister who was entirely blind ; in consequence of this she had been refused as wife by all to whom her mother had offered her ; and yet, according to Hindoo law, it was *necessary* that she should be married : so Jotee had persuaded her own husband to take her blind sister as well as herself! He had objected at first, saying he could not support two women, especially as one of them must be perfectly useless in the domestic economy of his house ; but this was overruled by his wife and mother-in-law, who said they would take the entire care and expense of the poor blind Abee, if he would only go through the ceremony of marriage with her also. He had then consented. I asked Jotee, "Did this arrangement really please you?" She looked up at me with a half-innocent, half-surprised air, and replied, "Is she not my *sister?*" Disinterested affection like this naturally interested me ; Jotee saw this, and inquired eagerly, "Would you like to see my sister? I'll go and fetch her." In a few minutes she returned, leading a girl the exact image of herself, only with eyes closed to the light of day. How I longed to pour the light of truth into that heart! Beedoo told me that she was the sweetest and most gentle character that she had ever known, and that she had given up herself entirely to the practice of religion. Ah! if that religion had been to sit at the feet of Him who giveth sight to the blind, happy would it have been for her ; but Abee was a *Boistob*, a worshipper of Krishno ; and they were hymns in honour of Krishno that she sung, sweetly enough, it is true, for she had a soft, clear voice ; but the moral of those hymns! Alas! they were deadly poison to the soul, instead of life and health.

The mother of the two young women then came in, and she at once began to tell me that her blind daughter must have committed some fearful sin in a former birth,

to have drawn down such punishment on her head. This was all the comfort they had; there was no submission to God's will; no belief that He must have done it for some wise purpose. But of this, I, as a Christian, could speak to her, and I did. I told her how God was a God of love, and how He had spared not His own Son, but had freely given Him for the sins of the world. She listened in breathless silence. How strange it must have seemed to her to hear for the very first time in her life that God might have afflicted her in love, and not in anger. And how she longed to see the strange speaker of this blessed truth! She turned to her sister and said, "Let me stand right opposite the lady;" and afterwards she asked to be allowed to feel my dress, my shawl, my hands; there were no bracelets there; she started with an expression of pain, and inquired, "Lady, you are not a widow, I hope?" (for this is a sign of widowhood among Hindoo women, that they put off their jewels). I smilingly answered, "No, thank God, no;" but I was touched even to tears by the manifest interest she showed—all the work of a few minutes.

The sequel to the history of these twin sisters may seem sad to some, and yet I never contemplate it without hope. The day when the secrets of all hearts shall be revealed will be a day of glad rejoicing to many a mourning child of God who has gone down to the grave in sorrow for the supposed impenitence of an endeared friend or a precious child. We cannot tell but that the simple *name* of Jesus, breathed believingly in the dying hour, may save one who has not till then had opportunity of belief. It may have been so with Abee. I saw her once more after the interview I have mentioned; and then she died suddenly of cholera, after an illness of a few hours, and everybody, her own mother not excepted, said "It was well." They had a vague belief, that even should her soul be doomed to occupy the body of some inferior animal, yet God would not again inflict on her the curse of blindness.

Jotee was so anxious to learn, that she continued to attend the school even whilst "the days of mourning for her sister were being accomplished;" although during this time (twenty-one days) she was considered ceremonially unclean, and was compelled by the other scholars to sit on a mat by herself, and not touch their books or writing materials.

Months passed on; she progressed rapidly, and the pleasure of teaching her had become great indeed, when she was suddenly removed from our influence by one of those inscrutable acts of God's providence on which it becomes us to be "still," or to say, "Shall not the Judge of all the earth do right?" Her husband died, and Jotee became a widow for life. Her grief was intense; I never once saw a smile on her bright face after that. Both Beedoo and I tremblingly waited the verdict of the people, and the effect it might produce on the school. We expected them to say that Jotee had killed her husband by learning to read!—for such is the popular superstition, and one which naturally induces ignorant husbands to prefer that their wives should not be educated. But, strange to say, such a remark was never made in this case—at any rate, it never came to our ears; and I was especially thankful to discover, by a little skilful questioning, that it had not entered the mind of the poor young widow herself.

Deprived of the husband's support, Jotee's mother proposed that they should return and live in their native village, many miles from Calcutta; it would be cheaper, she said, and it would also be more suitable for her daughter to spend the remainder of her days in a quiet place like that, than amid the temptations of a great city, where, as the old woman remarked, "a young widow might be virtue

itself, and yet ten people would surely rise up to say ten things against her." There was truth in this, which Jotee felt, so they went. Beedoo and I bade adieu to our interesting pupil with sad hearts. She carried with her a New Testament, a Christian hymn-book, the "Pilgrim's Progress," Mrs. Sherwood's "Henry and his Bearer," &c.

Jotee still lives, and the last I heard of her was, that she said that the greatest blessing of her life had been, that she had been taught to read, for "how could she live without reading *now?*"

SPECIAL PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT ON MISSIONARIES, THEIR CONVERTS, AND THE HEATHEN.

Our readers are all aware that, during the past month, numerous meetings have been held in different parts of the Metropolis, and generally throughout the country, for the purpose of imploring the special grace of the Holy Spirit to crown with greatly enlarged success the labours of faithful Missionaries abroad, as well as the ministrations of Pastors and Evangelists at home.

In these praying assemblies, Christians of all denominations have affectionately united in earnest supplication for the promised grace; and the reflex influence of such meetings in promoting unity in the Church, is scarcely less valuable than their power to bring down blessings on the world; indeed, the union of believers in prayer and effort for the world's redemption, is the pledge and prelude of success.

We have reason to believe that these special intercessions have not been confined to the Churches of Britain, but have been presented by every community of Evangelical Protestant Christians throughout the world. In a letter we have lately received from a Christian minister of Geneva, dated the 15th January, he writes as follows:—

"We have just had a most interesting, and, I hope, blessed week. Geneva has responded to the invitation of the Missionaries of Lodiana with an enthusiasm hitherto quite unprecedented. In the National Church, as in the Free Church, the places were not sufficiently large, although the meetings were held three times a day—at one, at three, and at seven o'clock. On this occasion there has been a striking fusion among the ministers of the two Churches. The congregations are quite accustomed to fraternize—at least, the more spiritual portion of them—but the ministers mutually maintained a degree of reserve. Under this powerful religious influence every barrier has been broken down. Such have been the blessed results of these gatherings, which cannot but be well pleasing to our Lord. We hope it may prove the commencement of a revival."

These hallowed meetings originated, as intimated in the above extract, in the following Appeal of the American Missionaries of Lodiana in the month of November, 1858:—

"Resolved, That we appoint the second week in January, 1860, beginning with

Monday the 8th, as a time of special prayer that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that, from the receipt of this invitation onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all His people so much of the Spirit of grace and of supplication as to prepare them for such an observance of the time designated, as may meet with His approval and secure His blessing."

We heartily rejoice that God inclined the hearts of His servants to respond to this call of their Brethren in India; and as the necessity, no less than the duty of prayer, is not temporary, but permanent—not local, but universal—we are induced to append the following Address, issued by the united Secretaries of the principal Missionary Institutions of Britain, in the hope of securing the *continuance* of the daily and earnest intercession of the Church, till the Spirit of the Lord shall be poured out upon all flesh:—

"PRAY FOR CHRISTIAN MISSIONS!

"Perhaps never were so many meetings for intercession held as at the present time. It is a holy and a happy sign: full of blessing for to-day and of hope for to-morrow. In these meetings, while every home interest of the Churches is remembered, we would entreat that FOREIGN MISSIONS be not forgotten.

"Pray for the Mission Field! That field is *the world*. Not that labourers have yet reached every part of the field; for there are large tracts without even one, much more extensive than those occupied.

"Pray for those neglected fields! The harvest is thick and the days are swift; and much is falling and perishing because no reaper comes! Pray, O pray the Lord of the harvest, to send forth labourers into His harvest!

"Were our Queen to assemble all her subjects, and, placing nominal Christians on the one hand, and Idolaters on the other, to propose the question: Who is God? The LORD is He God? or the Idols, are they gods? The voices which would reply, THE LORD He is God, would be greatly outnumbered by those which would cry, The Idols, they are gods! Pray, then, for the British Empire; for the conversion of its heathen States and subjects!

"The river in which Moses was laid—the sea which God divided—the city in which the Saviour bled—the country of the seven Churches—the scenes of the Gospel's first triumphs—are all under the power of the Moslem. Pray for the Missionaries at Jerusalem, in Syria, in Egypt, and all over the ancient Bible lands! Pray that Jew and Greek, Armenian, Arab, and Turk, may be made monuments of the saving power of Christ!

"China is opening! Pray that her people may be saved, and that ours may cease from demoralizing their shores with vile traffic!

"Africa is becoming known. Pray that the Gospel be sounded through all her nations, and the Slave Trade rage no more!

"The West Indies have young and struggling Churches. Pray that they may be borne through all their trials, and made a focus of light for the African race!

"The South Seas have many converts. Pray that they may abide stedfast in the faith, and be enabled to spread the glad tidings to those who are still without Christ!

"Japan is coming into the public view. Pray that mighty wonders of grace may be displayed upon its shores!

"British Colonies are growing into giant strength by the side of, or near to heathen lands. Pray that each of them may become a land of righteousness, a light to the region round about! Nominal Christendom is in many places given to idolatry, in many full of disbelief. Pray that the Spirit of Truth, poured out from on high, may overturn error and make the pure Gospel everywhere to triumph!

"Missionaries are often lonely; one white man among blacks—one Christian among many heathens—one survivor beside fresh graves of departed brethren! They are often worn, and sick, and ready to faint! They are often pressed by the Tempter, without home-helps and Christian fellowship. Pray that they may stand in the evil day, and having done all may stand!

"This Christian country spends more in one year on hurtful indulgences than is spent in many years on Missions to all the world. Pray that men may learn to sanctify their silver and their gold!

"Young men for the army or commerce can be found ready to serve in any country! but many shrink from the Mission Field. Pray that the Lord may write upon the heart of multitudes the command, 'Go into all the world!'

"Worldly parents give up their sons and their daughters to seek a living in the most distant lands. Professed servants of God often grudge and forbid their children to become ambassadors of Christ to those who are far away. Pray that this reproach may be removed from all the Churches!

"Pray, above all, for the pouring out of the Holy Spirit upon every Missionary, every convert, every sanctuary, every school, every translation, every copy of the blessed Bible in Mission Fields! Pray that, by power from on high, one man may become stronger than a thousand! Pray, with your eye upon the throne of God and of the Lamb! Pray, believing the Lord's last words—'All power is given unto me in heaven and in earth.' Pray, expecting the fulfilment of the promise, 'I will pour out my Spirit upon all flesh.'"

ARRIVAL OF MISSIONARIES ABROAD.

Rev. J. Edkins and Mrs. Edkins; Rev. H. Cowie and Mrs. Cowie, at Shanghae, September 14th.

Rev. Dr. Legge and family; also the Rev. F. S. Turner, at Hong Kong, September 21st.

ARRIVAL IN ENGLAND.

Rev. J. H. Budden and two children, from Almorah, *viâ* Calcutta, at Southampton, January 4th.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

For Rev. E. Porter, Cuddapah. To Friends at Jersey, per Mrs. Esnouf — For a Box of Clothing and Useful Articles, value £18.

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To H. T.—For a Parcel of Books. To J. Perkins, Esq., Bromsgrove—For 2 Casks of Nails. To Miss Hawkins, Hungerford—For a Parcel of Work.

The Rev. John Barff, Tahaa, gratefully acknowledges the receipt of the following Contributions of Useful Articles.

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To Mr. P. Perry, Tooting; to Mrs. P. Scrutton, Jun.; to Mr. Thurgood, Edmonton; to Mr. G. Gordon, Parsons Green—For Volumes and Numbers of the Evangelical Magazine, Annual Reports, and other Publications.

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For Children at Samoa, H. More, A. Roberts, and H. Martyn 8 0 0
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Blue Anchor Road Sunday School..... 0 15 4
Ditto, for Special Chinese Fund 0 6 2
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Mr. Crook 0 10 0
Mr. Griffith 0 10 0
Mrs. Hart 1 1 0
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Mrs. Kershaw, per Mrs. Kilpin 0 10 0
Mrs. Kilpin, sen. ... 0 4 4
Mr. Kilpin 0 4 4
Mrs. Kilpin's young Ladies' Box 0 6 6
Mrs. Lee..... 0 10 0
Mr. Main 0 5 0

Mr. Mirrielees...(A.) 10 0 0
Misses Penney..... 1 0 0
Rev. George Robbins 0 10 6
Mr. Tilly 1 0 0
Mr. Verney..... 0 10 0
Public Meeting..... 6 9 10
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Sacramental Collection for Widows, &c..... 3 14 6
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Mr. E. Smith 1 0 0
Mr. H. Clear..... 2 0 0
Mr. W. N. Woodham 5 0 0
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Mrs. Palmer..... 0 10 0
Mrs. Smith 0 5 6
Mr. J. Unwin 0 2 6
Miss Coles, and young Ladies..... 1 0 0
Rev. A. C. Wright ... 5 0 0
A. C. Wright, jun.... 0 10 0
Public Collection 5 1 4

Collected by—

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Ditto, Missionary Box 0 5 1
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Kneesworth Street, Rev. H. Martin 2 10 0
37 5 6

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Crewe.

Per Mr. T. Lindop.

Public Meeting 1 18 0

Wilmslow.

Rev. S. Ellis.

Rev. S. Ellis..... 2 0 0
Miss Ellis 0 10 0
Miss F. T. Ellis 0 10 0
Mr. A. T. Ellis..... 0 5 0
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Mrs. Pearson 1 0 0
Mrs. Krauss..... 0 10 0
Mrs. Ball..... 1 1 0
Mrs. Somerville..... 0 10 0
Miss Somerville..... 0 5 0
Mrs. Keyworth 0 10 0
Mrs. Bickham..... 1 0 0
Mrs. Crewdson 2 2 0
Ditto ..... (D.) 3 3 0
Miss Crewdson 1 0 0
Ditto..... (D.) 4 0 0
Mrs. Jenkins..... 2 2 0
Mr. and Mrs. Heugh 5 0 0
Mr. A. Crewdson 1 0 0
Mr. T. Crewdson..... 1 0 0
Mr. J. Crewdson..... 1 0 0
Mrs. R. Crewdson... 1 0 0
Miss A. M. Crewdson 1 0 0
Mrs. Roberts 1 0 0
Mr. Dimmock 2 2 0
Mrs. Dimmock..... 2 2 0
Sacramental Collection for Widows' Fund..... 3 18 11
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Collections, Jan. 1.... 1 5 9

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Sunday School..... 0 11 8
Miss A. M. Slater.... 0 7 4
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Kirk Langley.

Rev. J. Barton 0 5 0

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For general purposes 0 14 4
For Chinese Special Fund..... 0 12 0
Ditto, Teachers 0 13 0
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Mrs. W. Whillans ... 1 1 6
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Miss E. Procter..... 0 10 0
Miss M. I. Newcombe 0 9 1
Miss S. Langman ... 0 8 8
Mrs. J. Sampson..... 0 7 0
Miss M. J. Bragg... 0 6 8
Miss P. Burrowman 0 6 3
Mrs. W. Westlake... 0 5 7
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Mr. J. Norrish..... 0 5 3
Mr. J. Kerswell..... 0 5 3
Mr. J. Hodda..... 0 4 0
Miss E. Knight 0 3 10
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Mr. S. D. Skewe's Class 1 9 8
Mr. G. Borley's do... 1 2 1
Mr. S. Rolin's do. 0 11 3
Mr. J. Sampson's do. 0 11 2
Miss M. A. Maynard's 0 6 7
Mr. Edw. Ash's do.. 0 5 10
Miss J. Ball's do.... 0 5 8
Miss A. Coram's do. 0 5 6
Mr. Thos. Foot's do. 0 5 3
Mr. W. Pascoe's do.. 0 4 5
Mr. J. Lawry's do... 0 4 3
Miss E. Corum's do. 0 4 2
Mr. W. Rolin's do.... 0 3 10
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17l.

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On account..... 12 13 0

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Children 1 17 1
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Witham. Mr. Blaikie 0 10 0
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Rev. T. Adkins.

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On account..... 6 8 6

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Sacramental Collection, Jan. 1st... 1 5 7
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Sabbath School Children 0 12 2
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Liskeard Chapel..... 1 13 6
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Chorley.

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Enderby. Juvenile Collection 2 2 10
Wymondham Sunday School 0 8 0

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Rev. E. Crisp.

Particulars of sum acknowledged last month.

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Mrs. T. Burgess..... 0 10 0
Mrs. Crisp..... ..... 1 0 0
Mrs. C. Lord..... 2 0 0
Mrs. J. Lord..... .... 0 13 2
Miss E. Wilson 0 10 4
Miss Harding 0 3 6
Mrs. Cooper 0 7 0
Miss Cooper and Miss Cranwell ... 0 4 9
A Friend..... 0 12 4
Ditto..... ..... 0 4 5
Mr. Geeson 0 2 6
Mrs. Hull 0 5 0
Master G. Manby ... 0 4 0
Miss S. Crisp's Class 0 18 1
Infant Class..... 0 1 7
Sunday School..... 0 19 8
17*l.* 11*s.*
For Widows' Fund. 2 9 0

Louth.

Cannon Street Sunday School, for Special Chinese Fund.

Mr. C. G. Smith 0 5 0
Mr. M. Colbridge ... 0 2 6
Mr. H. C. Goy 0 1 0
Mr. Janney 0 1 0
Mr. Kirton 0 1 0
Mr. Hiley 0 2 6
Mr. Saville Smith ... 0 1 0
Master Edwin Carter 0 0 6
Master Sam Mawer 0 0 4
Master John Mawer 0 0 4
Mrs. C. G. Smith, by Work..... 0 12 0
Mrs. C. G. Smith ... 0 1 0
Miss Smith 0 1 0
Miss E. Smith..... 0 1 0
Miss Jane Gray 0 2 0
Miss Andrews..... 0 1 0
Miss E. Gelsthorpe. 0 2 0
Miss H. Carter 0 1 0
Miss S. Ashton 0 1 0
Miss S. Green..... 0 1 0
Miss Harriet Forman 0 1 0
Fotherby Branch, by William Forman 0 6 0

By Friends.

Mrs. Chapman 0 2 6
Mrs. Mawer..... 0 1 0
2*l.* 8*s.* 8*d.*
For Widows' Fund. 2 8 10

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Newport.

Rev. T. Gillman.

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Mundesley.

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Norwich. Mrs. Flower.....(A.) 1 0 0

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King's Cliffe Sunday School, for Special Chinese Fund..... 0 10 9

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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